

An Essay thus entitled
on the whole scheme of treatment
The Philosophical Basis of Homoeopathy.

Respectfully submitted unto

The Faculty of the New York
Homoeopathic Medical College of the
State of Pennsylvania and maintained by
them, a seal which bears first law is
On the thirtieth day of January one
thousand eight hundred and fifty four

Eighteen hundred and fifty four
By present from and witnessed
Wm A. Swanway of New York.

The Philosophical Basis of Homopathy. 1

Before this earth, with all its tumbling inhabitants, was called into being, there existed in the mind of God the whole scheme of creation. And all those, who will, may now read in the great volume which he has spread out before us, the mighty plan whose execution resulted in the formation of this our world, with all its accompaniment of life and beauty. He will then observe that order, which is Heaven's first law, is beautifully displayed in every department of his mightiest work. He will then learn, that, all this order and harmony is kept and maintained by those laws which were stamped by the hand of the Creator upon all matter, when it first awoke into life and being.

Geologists inform us, that this Earth arrived from a state of chaos, to its present form and consistency, through several and progressive periods of perfection.

At the time when darkness hovered over earth's chaotic mass, no form of life made its appearance; but as it progressed towards its more perfect state, things of life fitted to that period, were ushered into being, and so life progressed to a more perfect exhibition, until the time came in the order of progression when Man, the highest-form of created life, was wakened into existence, "when the morning stars sang together and all the Sons of God shouted for joy."

Man then is the climax of earth's created beings. In him, as well as all forms of life, do the laws of Creation center and by their proper exhibition other forms of life, similar to the executors of those laws, are brought into existence.

Man has very aptly and truthfully been termed a Microcosm, an Epitome of all created things, for in him may be found an image of every variety of

organized or unorganized matter, that was called into being, during the progressive order of creation. Yet he stands above all a noble specimen of created intelligence. When other forms of life had reached their climax, then as it were new laws took up the work and forged the last and most perfect link in that mighty chain of being which was conceived in the secret councils of God. We will now leave all other forms of creation, and contemplate that only as exhibited in man. In him we behold a wonderful being, a mystery, that the deepest researches of ages have failed to solve. Yet we read, that "Man was made of the dust of the ground, and into his nostrils was breathed the breath of life and he became a living soul." Now in this brief but truthful narrative, we obtain the true key with which to unlock the deep mystery that has so long enshrouded his true formation. If what we have above stated be true,

"viz. that every thing which now exists is the result of progressive creation, then it will not be difficult to understand the true relation existing between Mind and Matter.

It is universally conceded that the brain is the true seat of mind, from which its various mandates are conveyed by the nerves, to the remotest particle of the organism.

Physiologists inform us that the power of mind is in direct ratio to the size, number, and perfection of the cerebral convolutions. This being true is it not a just conclusion that mind is the result of that peculiar organization which we behold in the brain? The lower animals exhibit the same phenomena, and are governed by the same law, though differing from them only in this, the convolutions are more numerous and more perfectly developed so that he possesses greater powers of combination.

nation together with superadded moral qualities. Hence we may conclude, that there is but one source of mind, and that the result of those creative laws that were centered in Man on that day when he was ushered into being amid the music of the spheres.

But some may object - that mind, thus developed, fails to explain the various phenomena which we behold from day to day. I answer that the brightest scintillations of genius, that ever dawned upon the world, were as verily the result of those eternal laws, as are the mighty worlds held in their orbit while they sweep through space performing their wondrous cycles. Nay is it not more in keeping with the Eternal Mind, that he should set in motion a power governed by certain laws which should accomplish the end in view without any more direct interposition of his power. We read that, "He knew

the end from the beginning; hence we may conclude that end was attained through a well governed and progressive work.

If it is declared by some, that life or soul is the organizing principle in every thing that manifest life, and that this principle is an emanation from, or part of God himself, and that it abides with them from the earliest period of their existence till its last manifestation is developed to human perception, when it leaves its earthly tabernacle and becomes free to roam amid the resplendent-beauties of the spirit-land. a powerful argument to dis-

If the above general principle be true, there may be deduced therefrom several very important Corollaries, which we will now state.

First if the soul be the organizing principle, then wherever we discover manifestations of life by organization, there must exist a soul, hence

every blade of grass, every opening flower, and every living creature possesses a soul in that he may put forth
suitably. Second. If this soul is a part of God,
it is therefore immortal, hence the grass, the flowers,
and the brute are immortal, which proves too
much. my friend now to inquire.

To prove more forcibly this immortality to exist in
Man, it is said, that he manifests an unquench-
able desire to obtain this perpetuating principle.
Now in a close examination of this last argument,
we will observe, that instead of its furnishing proof
affirmatively, it offers a powerful argument to dis-
approve such an idea; for if he were already in
possession of so invaluable a gift, he would have no
occasion to desire it. It is a universal principle,
that Man does not make efforts to obtain that
he is already supplied with, but for that which
he does not possess. But it may be asked what

are all those lofty thoughts, and intense yearnings given to man for? I answer that he may put forth suitable efforts to obtain that heaven-born principle, by which his existence may become commensurate with that of Deity. How this may be accomplished is not my province now to inquire.

From the above logical deductions we are irresistibly brought to the conclusion, that Man is Mental, and that instead of being a dual creature, he is one harmonious whole, a noble monument to the wisdom and perfection of Gods creative power.

The question may here be asked, What is life? I answer it is the constant action of a part or of all the laws of organization. From the above view of life the dark veil that has so long enwrapped our mental perception begins to be rent asunder, and we behold ourselves, not Gods manifest in the flesh, but as we are men, subject to

disease, death, and decay, and as such we will now consider him. simply because they cannot now be detected.

We will inquire in the first place What is health. It is a natural and harmonious action of all the laws of life. Consequently disease may be defined to be, the least departure of any or of all these laws from their natural harmony; and its severity will be bounded by the extent and universality of such departure.

Now then having no internal spiritual man through whom intelligence we are enabled to explain the various phenomena of disease, and the curative action of remedies, we are compelled to look for a natural and philosophical method of accounting for the normal and abnormal conditions of life.

As I have before stated every variety of ponderable and imponderable matter existing in Nature, finds a miniature representation in the organism of Man. Although some of these are so infinitesimal as to elude the

Chemist's research, yet it would be unphilosophical today
their existence simply because they cannot now be detected;
for as new and powerful instruments have from time to
time been invented, by their application new and impor-
tant truths have been elicited of whose existence we had
not the slightest conception, whilst others have been estab-
lished which were declared to exist only from hypothesis.
It has been but a short time since it was demonstrated
that Ammonia forms a constituent part of the atmosphere,
although it underwent many analyses previous to its being
detected by Liebig. There are some even in our day who
deny the existence of animalculæ in the water they use as
a daily beverage, but apply the microscope to a drop of
this liquid, and their doubts and疑虑 vanish like
the morning mist before the rising sun, for their own
eyes behold the wonder and they are satisfied. Such
facts as these, should warn us to be cautious in denying
the existence of any fact or principle hypothecated.

on that which is already capable of demonstration.

I might in this connection enter into a discussion of the infinite divisibility of Matter, and show to our physical sensus that gold can be so divided that the mind would utterly fail in its attempt to grasp the idea expressed in the assemblage of numbers representing the infinitesimal magnitude of a single particle of Matter thus divided, but will only refer the reader to those works where this subject is fully and fairly brought before the mind. All the particles of Matter as existing in man, bear a certain and harmonious relation to each other, by which are exhibited all those laws which govern the animal economy. When all of these laws maintain their integrity of action, disposing each particle to move in its allotted sphere, then health with all its life giving energies is vouchsafed to man. But when there is as before stated, the least departure from this natural

harmony of action, then there is induced a condition which we denominate disease, the severity of which will be bounded by the extent, and condition of such departure of the predisposing cause. There are two.

We will now examine into the causes and their "Modus operandi" in inducing this mortific condition. First the causes. These may be divided into the mortific, and predisposing.

First the Mortific Causes. Their Name is Legion. They come to us from swamps, and fens, the sad and destructive minutiæ of departed animal, and vegetable life. The prison, the ship, and camp send forth a malaria more to be dreaded, than a company of armed men; for it comes to us with a Nocturnal tread intangible, and invisible. Of their intrinsic quality we know very little, but suppose them to be composed of inconceivably minute particles of matter bearing within their bosom the active principle of disease.

These particles pervade the atmosphere, and those within this floating Miasma continually receiving within their system at every inspiration this enemy to health.

Second. of the predisposing causes. There are positive, and negative.

The positive are all those powerful efforts of a mental or physical character, or improprieties in diet &c, that overstep the bounds prescribed by nature, and thereby weaken and disturb the natural harmony of some or all of her governing laws.

Second the Negative. These consist essentially in depriving the organism of those natural stimuli which she demands to the healthy performance of all her functions. Such as sufficiency of proper food, of rest &c.

As the morbid agents enter the system, their primary effect is upon the particles of matter which compose it, either in opposition to their natural laws

of action, when there results a depression of life, or they act in harmony with those laws, when there is witnessed an exaltation of the phenomena of life. From the above conclusions we are enabled to explain how it is, that a Miasma can remain in the system so long without making itself manifest to the senses. It does not lie dormant as some have supposed, but is active, exerting all its influence to disturb health, but fails in its accomplishment because of the superior power of life to maintain its equilibrium, but let the predisposing causes be brought to bear upon the individual, then nature yields to this accumulated disturbing force.

Condition is the same, and would therefore These Morbific particles are either electro-positive or negative, and it is with this in view that we now proceed to examine the action of remedial agents in the removal of disease.

All medicinal substances derived from

the three great Kingdoms of Nature, may be classed either as electro-positive, or negative, and it is in this electric condition of disease and drug, we believe lies hid the great secret of cure. That of the disturbing. Suppose the system to be invaded by any Miasma, &c the disturbance produced manifest itself by certain signs which we call symptoms, and to restore the natural equilibrium we administer a remedy which produces a similar group of symptoms in the healthy. By experiment we prove this to be electro-positive. Now then, this, acting as it does upon the same structure, we may very reasonably conclude that the electrical condition is the same, and would therefore repel each other, and hence, a restoration to health ensues. From this view of the subject we discover that the law, "Similia Similibus Curauntur," stands firm, a beacon monument to guide the diseased and tempest-tossed bark, of frail humanity, safely over the

rocks, and quietrands that thickly beat his pathway
From the above we conclude, that the attenuation of
the remedy to be administered, to prove most effi-
cacious, must depend upon that of the disturbing
force. If the particles of this disturbing element be of
a magnitude to prohibit their penetrating deep into
the organism, then the lower preparations should be
used. But if they are so highly attenuated as to ad-
mit their transit into the minutest fibre of
the body, then should be given a remedy, so highly
potentized, that it will find its way into the
deepest recesses of our system, and root-out and
destroy this disturber of life's harmonious laws.



